

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. II.

HARTFORD, FRIDAY MORNING, OCTOBER 11, 1839.

NO. 30.

THE CHRISTIAN SECRETARY,
IS PUBLISHED EVERY FRIDAY MORNING, AT THE
Office, corner of Main and Asylum Streets,
Third story, entrance 184½ Main st.

TERMS.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance,
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

ADVERTISEMENTS will be inserted on the usual
terms of advertising in this city.

All LETTERS and COMMUNICATIONS on subjects
connected with the paper, must be addressed to the
EDITOR—post paid.

Printed by HURLBUT & WILLIAMS.

MISSIONARY INTELLIGENCE.

From the Baptist Magazine for October.

BURMAH.

EXTRACTS FROM THE JOURNAL OF MR. SIMONS AT
RANGOON.

*Moung Shwe Thing—A Bible sold to a Burman—
Armenian priest—Punishment of the Cross.*

April 1, 1839. Lord's day. Six persons at
worship. Moung Shwe Thing* called to see
how we worshipped God on the Sabbath. He
listened attentively to the remarks that were
made, kneeled down with us in prayer, seemed
somewhat affected with what he saw and heard,
and said, as he was leaving, he thought our reli-
gion was the true religion, and he would follow
it. For the first time in his life, this young man
bowed the knee in worship before his Maker. It
was not, however, without a struggle that he
rose from his chair and kneeled with us. We
saw him for a moment hesitate, and then the act
was done. We hope he is sincere, and will soon
give us some evidence that he is an earnest in-
quirer after the truth.

3. Read and explained portions of the scrip-
tures to a man from Pantanau, and gave him the
N. Testament and tracts.

10. In the street met an old friend from Bas-
sein, the writer at whose house I stayed on my
way from Arracan, in April, 1835. Invited him
to the house, where we spent some time together
in conversation. He promised to call again be-
fore he returned home.

11. Early this morning the writer called.
Gave him the bound volume of tracts, and the
Ship of Grace to his attendant. He informed
me that he still worshipped idols, and only did as
others did; meaning that if it was a sin, he was
not alone in it—an excuse often used by many of
the impenitent in Christian lands.

16. Two young men, friends of Moung Shwe
Thing, called. Read to them parts of the In-
vestigator, and endeavored to impress on their minds
the great truths of religion.

20. Forwarded by a friend, who is going to
Amarapura, two small Burman books to prince
Mekara, and one also to a young princess, who is
a favorite of the king.

22. Lord's day. Worship as usual, in Bur-
man.† Eight persons were present, six of whom
were females; two only of the number were mem-
bers of the church.

23. Moung Shwe Thing called and received
the Digest. He said he believed the truths he
had heard and read of the eternal God, and would
come to us, and be a disciple, when we returned
to Amarapura.

29. Lord's day. Ten persons at worship.
30. Two men called. Read to one the In-
vestigator. He seemed to pay attention and prom-
ised to call again. The other sat and conversed
some time. Neither of them had any idea of the
true God.

June 19. Wrote to the disciples at Ava.—
Walked to the Chinese street, and in conversation
with a Chinaman on religion, he immediately
handed me from his shelf two Chinese books on
the Christian religion, which he had received and
read. He seemed to be a little acquainted with
their contents.

July 3. Took the bound volume of tracts and
Child's Book on the Soul, to an Armenian friend,
who had requested them for the use of his wife
and her relations, who are all Burmans.

An old man aged seventy-five called and re-
ceived the bound vol. of tracts.

9. An old Catholic man called with his little
son, to ask for an English Primer. Gave him
instruction in reference to his children, and with
an old primer, presented the Burman catechism
for his daughter, who could read. Mr. E. M.,
an Armenian friend, called for books to give to
some Burmans who came to his house from the
country. Gave him portions of the scriptures
and tracts. He mentioned that he had recently
given thirty-five of our books, principally to heads
of families, who, he thought, would take care of
them and read them.

11. The old man who called on the third in-
stant, came again, and talked on religion; said he
did not worship idols, and wished to know what
book was the best to read.

26. Five men called, to whom Moung Oo
Doung read the catechism, and explained its con-
tents. Gave them four testaments and four bound
volumes. Three other persons called during the
day.

August 5. Lord's day. At the request of
Mr. Glasscott, a pious English officer command-
ing the Resident's escort, had religious worship
in English at the Residency. Twelve persons
present. Native service with the Karens.

19. Lord's day. Services at noon at the En-
glish Residency. Held a prayer-meeting in the
afternoon with Moung Oo Doung and a few Ka-
rens, who are concealed in our house. They
are related to the Young Chief, who is in con-
finement, and are waiting to see what will be
done with him. Read to them the cases of Dan-
iel, Jeremiah, and Peter, and exhorted them to put
their trust in God, who was still the same, and
would not forsake his people when suffering for
his sake.

21. A Burman young man from Mergui, who
understands and reads English, and appears wil-
ling to hear what is said on religion, called,
and purchased for his own use an English bi-
ble.

25. Moung Shwe Thing called at breakfast
with a stranger, and at noon with his brother.
The latter read our books, but does not appear
anxious to know the truth. Moung Shwe Thing
requested and received the New Testament and
eight tracts, to send to his relations and friends at
Mokosbo.

29. Colonel Benson, the Resident, and Capt.
McLeod, assistants to the Resident, with the es-
cort, left to-day for Amarapura. Moung Oo
Doung returned to his friends, in Mr. Edward's
boat. Gave him a supply of tracts and books
for the native brethren; also, to the care of
Messrs. Edwards and Good, testaments 5, bound
tracts 5, Extracts from Old Testament 100, His-
tory of Joseph 50, Ship of Grace 50, Father's
Advice 50, Way to Heaven 50. These were
given for the use of Moung Oo Doung, if he
should require any for his friends,† and Messrs.
E. and G. also were requested to give a book or
tract to any of their friends, as opportunities oc-
curred.

30. Moung Shwe Doke, a Rangoon convert,
paid me a visit, and received the bound volume
of tracts.

Sept. 1. Moung Shwe Doke, and Moung
Shwe Thing called. The latter was present
at our family worship, and kneeled down with us.

19. Moung Shwe Thing's father, and brother,
and uncle made us a friendly visit this evening.
The old man has a situation under the wood-
dook. May we not hope that he and other mem-
bers of the family may receive sufficient light,
by means of the books handed them by Moung
Shwe Thing, to lead them to see the folly of idol
worship, and the necessity of worshipping the
true God in spirit and in truth.

25. At the request of the Armenian priest,
gave him two Persian testaments. As he is now
about to return to his family, who live in Persia,
near the Persian gulf, he hopes to do good with
them.

Oct. 21. Lord's day. Service in English.
Gave the bound volume of tracts and four small
tracts to a member of the Catholic church, for
the use of himself and family.

Nov. 3. Mrs. Simons and children, with sis-
ter Abbott and child, embarked this evening on
board the steamer Ganges, for Maulmain.

17. Three men were led through the streets
with their hands tied behind them, and a small
rope round their necks. It is said that they have
been endeavoring with fifty-seven others,† to
raise up a rebellion in favor of the late heir ap-
parent, who, they say, is still in existence. They
are to be crucified to-morrow.

18. Lord's day. A prayer-meeting in En-
glish. The three men who are to be crucified
to-day, passed our house to the place of execu-
tion about ten o'clock this morning. A number
of officers and jail keepers, with their large
knives and spears, were in attendance, and a
large concourse of people followed. Towards
evening passed the place of execution. Two of
the men were still alive on their crosses, writ-
ing under dreadful agonies. Besides being nailed
to the cross, each had a pointed stick, about two
feet long, hammered down his throat. The man
who was dead, I was informed, died instantly
after the stick was hammered into his throat,
and thus was an end put to his pains. I never
had the idea of the agonies endured by persons
nailed to the cross, which I have had since I saw
these two men alive on the cross, with the nails
in their feet and hands, saying, as well as they
could, to the by-standers, "I thirst"—give me
water.

* He gave me a rupee very cheerfully for the bi-
ble. He intends to read it with the Burman trans-
lation.

† We did not give Moung Oo Doung many tracts
to carry himself, because, being alone, some one
might bring him into trouble.

‡ These poor miserable creatures, with their hands
and feet bound, passed our house a few days after-
wards. They have nearly all been executed.

From the Southern Churchman.

MANNA.

"They say one to another, It is manna; for they
wist not what it was."—Exodus xvi. 15.

This passage in our translation is incorrect and
contradictory; for how could the Hebrews be
ignorant of what it was, if they at once declared
it to be manna? Josephus says expressly, that
man is a particle of interrogation; and so the
Septuagint understands it. Hence Dr. Boothroyd
consistently and properly renders the clause,
"They said one to another, What is it? [man-
na] for they knew not what it was."

We shall abstain from perplexing our readers
with a statement of the various attempts which
have been made to identify this manna with the
natural condensed juices or gums from certain
shrubs or trees to which the name has been ap-
plied: for the manna of Scripture has been
sought for not merely in the produce of one gum-
exuding plant, but of many. The strongest
claim to identity applies to the substance, still
called by the Arabs *manna*, which is produced in
the peninsula of Sinai; but we have already
stated, that Arab identifications, whether of
sites or products, or any thing else, are not of
the least value, unless supported by other and
strong corroborations. We take this, however,
because if it be not the manna of Scripture, no
other natural product can pretend to the distinc-
tion. The best and most complete account of it
is given by Burckhardt. Speaking of the Wady
el Sheikh, to the north of Mount Serhal, he
says, "In many parts it was thickly overgrown
with the tamarisk or *farfa*; it is the only valley

in the peninsula where this tree grows, at pres-
ent, in any great quantity, though some small
bushes are here and there met with in other
parts. It is from the *farfa* that the manna is ob-
tained; and it is very strange that the fact should
have remained unknown in Europe till M. Seet-
zen mentioned it in a brief notice of his tour to
Sinai, published in the 'Mines de l'Orient.'—
This substance is called by the Arabs *manna*, and
accurately resembles the description of the man-
na given in Scripture. In the month of June it
drops from the thorns of the tamarisk upon the
fallen twigs, leaves and thorns, which always
cover the ground beneath the tree in the natural
state: the manna is collected before sunrise,
when it is coagulated, but it dissolves as soon as
the sun shines upon it. The Arabs clear away the
leaves, dirt, &c. which adhere to it, boil it,
strain it through a coarse piece of cloth, and put
it into leathern skins—in this way they preserve
it till the following year, and use it, as they do
honey, to pour over their unleavened bread, or
to dip their bread into. I could not learn that
they ever made it into cakes or loaves. The
manna is found only in years when copious rains
have fallen; sometimes it is not produced at all.
I saw none of it among Arabs, but I obtained a
piece of last year's produce at the convent; where,
having been kept in the cool shade and moderate
temperature of the place, it had become quite
solid, and formed a small cake, it became soft
when kept some time in the hand, if placed in
the sun for five minutes, but when restored to a
cool place it became solid again in a quarter of
an hour. In the season at which the Arabs gather
it, it never acquires that degree of hardness
which will allow of its being pounded, as the
Israelites are said to have done, in Num. xi. 8.
Its color is dirty yellow, and the piece which I
saw was still mixed with bits of tamarisk leaves:
its taste is agreeable, somewhat aromatic, and as
sweet as honey. If eaten in any considerable
quantity, it is said to be slightly purgative. The
quantity of manna collected at present, even in
seasons when the most copious rains fall, is very
trifling, perhaps not amounting to more than five
or six hundred pounds. It is entirely consumed
among the Bedouins, who consider it the greatest
dainty which their country affords. The harvest
is usually in June, and lasts six weeks; sometimes
it begins in July." (Tour in the peninsula of
Mount Sinai.)

If, for a moment, we allow this to be the man-
na of Scripture, let us see to what extent a mir-
acle is still required to account for the phenomena
recorded there. This *manna* is only yielded six
weeks in the year, but the manna of Scripture
was supplied at all times of the year during for-
ty years, and a double supply came regularly
every Friday, to compensate for its being inter-
mitted on Saturday. It fell also in the Hebrew
encampment, wherever it happened to be, in all
the country between Sinai and Palestine. The
manna of Sinai may be kept from one year to
another, but the manna, if kept till the day after
that on which it was gathered, bred maggots,
became noisome, and was unfit for use, except
once a week, when its freshness was preserved
for two days; and except also in the instance of
the vessel full of it, which was directed to be
preserved as a standing memorial of this wonder-
ful provision. The *manna* is found, under the
shrubs which produce it, in adhesive particles,
whereas the manna was showered down around
the Hebrew encampment. If, therefore, so many
miraculous circumstances must be allowed; if
the identity of the *manna* and manna be conceded,
we really do not see how the believer can do
other than consider the supply as altogether mi-
raculous; or how the unbeliever can do better
for his bad cause than reject the account as a
whole. There is no middle path. In attempting
to account for it on natural principles, so much
that is miraculous must be admitted that it does
not seem worth while to contend about the re-
mainder.

As to the substance itself, the identity, or even
resemblance, does not seem to us so well estab-
lished as Burckhardt conceives. Besides the
differences, involving a miracle, to which we have
alluded, its appearance and color do not corre-
spond with the description of manna, as "a small
round thing, as small as the hoar-frost—like cori-
ander seed, and its color like a pearl." Besides,
the *manna* dissolves in heat, after it has been kept
for a long time in a solid state; but the manna
was found in a solid state, and although it dissolved
in the sun if not gathered early in the morning,
yet if collected it might be pounded into meal,
and baked as bread. Burckhardt's manna could
not be powdered into meal, and would melt in
the attempt to bake it. Moreover, if it was a
natural or common product, how is it that the
Israelites did not know what it was? (verse 15,
and Deut. viii. 16;) and how, in that case, could
it have been worth while, after the supply had
ceased, to preserve a quantity of the manna in
the tabernacle and temple as an evidence of the
miracle to future generations?

From the Baptist Advocate.

COMMUNICATION OF MR. BRIGHAM FOR THE N. Y.
OBSERVER, AND OTHER PAPERS, HEADED "BAP-
TIST BIBLE SOCIETY."

(CONTINUED.)

The professed aim of the best systems of an-
cient philosophy, was to perfect a character enti-
tled to the epithet "moderatus"; in coincidence
with which, among the most prominent precepts
of the Christian religion, stands the injunction,
"Let your moderation be known unto all men." It
is evidently the interest, likewise, as well as the
duty of the man, who regards his influence, and
consequent usefulness in society, to weigh well,
not only the character of his actions, but also
the import of his words, lest at any time passion
or prejudice may impel him to utter more than
deliberate reflection will justify. This rule should
be eminently regarded by one who occupies a
high official station, especially in language, which
is designed to be committed to the public in print,
and thereby to be insured a form of durable ex-
istence. How far it has been kept in view by
the Secretary of the American Bible Society, in
the letter which we have under examination, our
readers will shortly be enabled to decide.

After asserting that the managers "have
themselves had no difficulty with the Baptists,
of which they can give a history," he pro-
ceeds:

"True they were led to adopt certain resolutions
in February, 1836, which were unsatisfactory to a
portion of that denomination, and which have been
the subject of frequent and not very gentle animad-
version."

In a former number, we remarked upon the
impropriety of applying the term, "portion,"
to the unbroken phalanx of our denomination,
because a few scattered individuals can be found
who do not march with the body. Notwithstanding,
however, we requested the Secretary to dis-
cover two hundred of our 520,000 in this anom-
alous position; instead of attempting to comply
with the request, we observe that, in his commu-
nication of last week, he calls the numerically in-
significant number that still act with the American
Bible Society, "a respectable portion of the Bap-
tist denomination." Had he called the individuals
to whom he alludes, "respectable men," or "re-
spectable Baptists," we would at once have ac-
quiesced in the propriety of the term. We claim
to love and respect the few brethren, who have
differed from us quite as much as our Pedobap-
tist friends do, who, in congratulating themselves
on such peculiar aid, would fain magnify its im-
portance by appropriating to it epithets not due
to its numbers. As words are the signs of ideas,
suppose the Secretary, in his next annual report,
should inform the world that the American Bible
Society was composed of a respectable portion
from each of the evangelical denominations, and,
upon examination, it should be ascertained, that
not two hundred from any one was connected
with it; would such an assertion be classed by
moderate men with "the words of truth and so-
berness?" To render this the more clear, if a
taper can add light to noon-day, we believe that
we run no hazard of an answer, when we dimin-
ish the number, for which we call, to one hun-
dred.

"Frequent and not very gentle animadversions."

We are free to confess that here we are sensi-
ble of standing on elevated ground. Let the cri-
tic of diction, or the casuist in morals, the gen-
tleman of the mode, or the man of common sense,
compare the language of the Biblical Repository,
and of the Secretary of the American Bible So-
ciety, with that of any acknowledged organ of
our denomination, and the verdict cannot be
doubtful. It need not even be taken into ac-
count, that we were the injured party, but such
expressions as "bigotry," "spice of fanaticism,"
"baptistic raptures," "heretic," "Baptist views
of baptism carried out leading to fanatical and
ruinous error," (Bib. Rep.) "assertion without
proof," "too extravagant to need correction,"
"unjust charges," "some men are made to work
in this fashion," (J. C. Brigham,) may be col-
lated with any thing that we have said, as though
the parties, in point of right, were on an equal-
ity, without apprehension of danger to our
cause.

"But those resolutions, as you will see in the re-
port referred to, are of a general character, making
no allusion to Baptists, but embodying and carrying
out, as the Board think, some of the most obvious
principles of the society, with which none ought to
be offended."

We are informed, in Mr. Maclay's Address,
that at the first meeting of the committee, "the
majority passed a resolution that our versions
were false in translating the word *baptizo*, to im-
merse."

"But after reflecting on the business for a night,
they rescinded the resolution, doubtless from a con-
viction that the Baptists would be able triumphantly
to demonstrate their versions to be true. They then
agreed upon another resolution of this import:
'That it was inexpedient to grant aid for the pub-
lication of any version in which *baptizo* is translated
by a word signifying to immerse!' A report to this
effect was presented to the Board. Rev. S. H. Cone,
the only Baptist on the committee, presented a coun-
ter report. The subject was discussed at some length,
and then referred back to the committee. The
committee again met, and annulled their last resolution,
and substituted for it, 'that it was inexpedient to
grant aid to any version except those that conformed
in their principles to the common English version;
at least, so far, as that all the religious denominations
represented in this society can consistently use and
circulate said versions in their several schools and
communities.' This resolution, preceded by a pre-
amble, was presented to the board and discussed for
several months."

After comparing this account with the Secre-
tary's assertion, to understand the full force of
the latter, it must be recollected, that it is made
to sustain his first position, "they had no difficulty
with the Baptists."

In scrutinizing the principles advanced by Mr.
Brigham in behalf of himself and the Board of
the American Bible Society, we feel the necessity
of again distinctly averring our intention to
abstain from any implication of motives.

A body of men, as well as an individual, may
be insensible of the nature and legitimate results
of the principles which they profess, and there-
fore not be obnoxious to the charge of unholy
purposes, whatever may be the extent of the
evils which they undesignedly sanction. In the
case before us, the Board of the American Bible
Society, have not probably weighed well the prin-
ciple of irresponsibility.

"Now, sir, I have no belief that our managers can
be induced to add any thing in relation to that mat-
ter beyond what they have already published in their
Twentieth Annual Report."

Should an individual propose to unite with
another in business, and, after an association of
several years, suddenly cut off the other from
all share in the proceeds, and thus virtually ex-
clude him from the partnership, it would be in
vain for him to declare, that he could not be in-
duced to speak on the subject.

Public opinion, aside from legal power, would
compel him to furnish some reason for such a
high-handed measure. *How could he?*
Should he hold the property of him whom he

had expelled, public opinion would scarcely re-
frain from an impeachment of his honesty. It
remains to be seen, whether a body of men can
persevere with impunity in that which would ruin
the character of an individual. It will be borne
in mind, that when the Pedobaptists cut us off
from participation in our common funds, the prin-
ciples observed in our foreign translations were
the same as they were when the American Bible
Society was formed. This of course renders the
demand still more urgent that the board of that
society should justify their course. Perhaps some
of our friends may suppose from the reference to
the twentieth report, that such justification is
there to be found. We have that report now ly-
ing before us, and, after a most careful inspection
of its pages, aver with perfect assurance, that
the history and character of the contest between
the denominations cannot be learned from its
pages. The following is all that alludes to the
subject.

"The board have also been called during the year,
by providential circumstances, to consider the prin-
ciples on which new translations of the Scriptures
into foreign tongues should be made, in order to jus-
tify them in affording patronage. In regard to the
English Scriptures, the character of the version to
be issued is clearly settled by the constitution—it
must be 'the version now in common use,' and
must be 'without note or comment.' As to the
character of foreign Scriptures, the constitution it-
self is silent. The address, however, of the framers,
which is contemporaneous with that instrument, has
the following paragraph in relation to the society:
'Local feelings, party prejudices, sectarian jealous-
ies, are excluded by its very nature. Its members
are leagued in that, and in that alone which calls up
every hallowed, and puts down every unhallowed
principle—the dissemination of the Scriptures in the
received versions where they exist, and in the most
faithful where they may be required. In such a
work, whatever is dignified, kind, venerable, true,
has ample scope, while sectarian littleness and rival-
ries can find no avenue of admission.'"

In view of the restrictions of the constitution as
to the English version, and of the assurance of the
founders, that members of this society are leagued
in that alone which calls up every hallowed feeling,
and that local feelings, and party prejudices are ex-
cluded by its very nature, the managers have always
considered that no work is committed to them as a
board, either at home or abroad, but what all the
members can consistently unite in performing. As
it would be an obvious violation both of the spirit and
letter of the constitution, for them to publish an
English Bible which only one of the compact could
use, so they consider that the spirit of their union
would be equally violated by the publication of a
foreign version which would be acceptable only to
one of the denominations represented in this insti-
tution. Finding the past year, for the first, that for-
eign versions, objectionable in the way suggested,
had, in some few instances, been published by the
aid of your funds; considering too, that the work
of preparing the Scriptures in heathen tongues is
now rapidly increasing in extent and importance, the
managers after much inquiry and reflection, adopt-
ed, in February last, the following preamble and res-
olution.

Here follow the oft repeated resolutions, which,
without mentioning us by name, were intended
to exclude none but us from the benefits of the
society, and with these, the subject is closed.—
We request particular attention to the phrasol-
ogy of one sentence of this official account.

Finding the past year, for the first, that foreign
versions, objectionable in the way suggested, had,
in some few instances, been published by the aid of your
funds.

From these words thus punctuated, would not
a man of plain understanding suppose, that the
American Board had never before that year made
appropriations to the Baptist versions, which, it
will be recollected, always translated the obno-
xious words *baptizo*, &c? Turning to different
reports of former years, we find their own docu-
ments bearing contrary testimony. We shall
content ourselves with one quotation from their
fourteenth annual report.

In the last report it was mentioned that an ap-
propriation of \$1,200 had been made to the American
Board of Baptist Missions, for the purpose of pub-
lishing the Scriptures in the Burman empire, where
this body have a promising mission. This money has
been remitted, and with fervent prayers to the Au-
thor of the Bible that he will open a wide and effec-
tual door for the reception of His truth. A far great-
er sum than the present might be advantageously
sent to the same field, were it in the power of your
board to furnish it.

We do not intend to imply that the board pur-
posed to deceive, but we give this as one evidence
that the account in the twentieth annual report
is not adapted to furnish a plain understanding
with a proper view of the matter at issue.

Again it will be observed, that no intimation is
here given of the fact, that some of these very
versions, thus assisted, and afterwards rejected,
were in existence and uniformly translated the
words objected to, at the formation of the Ameri-
can Bible Society, when the managers issued the
enticing proclamation of their intentions to assist
in circulating the Scriptures in foreign lands "in
the received versions where they exist and in the
most faithful where they may be required."

In business matters, any thing that wears
the appearance of concealment is odious; and
yet it is to this partial and obscure account of the
matter that Mr. Brigham alludes as all that the
American board will deign to give. He thus,
in their behalf, sets at defiance the common prin-
ciples that regulate the associations of individ-
uals, and by implication, claims for them *total ir-
responsibility* to the opinions of their fellow men.
We are obliged here to close, to avoid wearying
our readers.

AFFECTING ANECDOTE.

Tracts distributed by the Dean of the Seminary,
Montauban, France.

Rev. Mr. Andobez, Pastor of the Evangelical
Chapel at Paris, in addressing the Paris Tract
Society, stated that the late Mr. Bonnard, dean
of the faculty of theology at Montauban, was in
the habit of sending, by mail, Tracts to young
candidates, who had left the seminary, and he of-
ten added some words of advice. There was one
young pastor who did not read the Tracts which
the venerable man sent him, and did not so much
as take off the wrapper. The faith of this pas-
tor was only a vain theory, and at length he re-
solved to oppose the doctrine contained in these
little writings, and to convince Mr. Bonnard that

HARTFORD, OCTOBER 11, 1839.

it was useless to send him any more. He took paper, pen, and ink, and as he did not admit justification by faith, as taught in the Tracts, he opened his New Testament to find passages to establish justification by works. But the first verse he met was "He that believeth in me shall do the works that I do." (John, 14: 12.) Then for the first time, he began to understand that faith is necessary to produce good works. He concluded that Mr. Bonnard did the works of Christ, because he believed in Christ, and soon after, he himself preached what he had before rejected. But the Tracts were further blessed. The young pastor received one day, a visit from his father. The old gentleman, by way of diversion, took up a Tract which struck his attention, then another and at last read them all. He was affected, convinced, and converted by the blessing of God, and from that time, a zealous distributor of those pamphlets, to which he owed his peace of soul. Some time after he slept in the joy of the Lord, telling his son of the truth he had found in those leaves, thrown carelessly in the chimney corner. "Until now," said Mr. Andobez, "I have been silent on this fact, because Mr. Bonnard was living, and Christians ought to be guarded in their praises of one another, but now I may be allowed to tell you that this father converted by those Tracts, was my father, and this young pastor formerly a stranger to the truths of salvation, is myself."

COMMUNICATIONS.

For the Christian Secretary.
NATURAL HISTORY.

NO. 5.

"He hath made his wonderful works to be remembered." Ps. iii. 5.

The next branch of this subject in order, would be Zoology, and first, that part of it entitled *Mammalogy*, which embraces those animals only which are sustained, when young, by the milk of the mother.—Class I. *Mammalia*.

At the head of these, *MAN* (*Homo Sapiens*), stands preeminent. And however diversified the species in manners and customs, and especially in complexion, man is really the same—he is a *cosmopolite*, a citizen of the world. Many circumstances and facts might here be adduced to show that all men on this earth are descendants from one pair, Adam and Eve. Suffice, however, here to name one that is conclusive, and sufficient of itself to show, that the scripture account is correct.

Every person at all acquainted with the fact, that falls under the eye of most men in our country, knows, that a *mule* or the production of young from the union of different species, never increases afterwards. This circumstance furnishes the most unequivocal evidence of deciding, whether any beings we examine are distinct species or otherwise, because if they are merely *varieties* of the same species, they are capable of producing offspring in illimitable progression, but if they are of different species, the first offspring terminates the race. Thus, if the wild goose (*anas forus*), or Anser Canadensis of Wilson, mates with the tame or domestic goose (*anas anser*, of Linnaeus), the young thus produced descends no further. So also is the fact with the common *mule*, raised by the farmers of our country. But not so with any portion of the human family. By this sure test, we are able to pronounce with certainty, that the human race, wherever found, or however different in color, are merely *varieties* of the same species, and evidently descended from the same first parents. Thus, if an inhabitant of Lapland marries a South Sea islander, or a Japanese marries a Californian, the children of such or of any other combination, descend from generation to generation; evincing the fact, (I again add,) that God has made of one blood all the nations of the earth.

They, by being diffused over the face of the world, by divers changes, from the influence of climate; difference of food, and the various modes of preparing it; from epidemical diseases, and from intermixtures, varied almost infinitely. Of those who resemble each other, or those who greatly differ in appearance, these formed *varieties*, and thus diversities of appearance, of size, and complexion are perpetuated from generation to generation, in the same manner as certain deformities, and some hereditary diseases, pass from parent to child, and will probably continue so to do, to the end of time. Thus varieties in the same species have commenced and continued.

I make these suggestions here, because certain Infidel writers on the subject, have endeavored to establish very different positions. *Bory St. Vincent*, a French naturalist, (a Col. under Bonaparte at the Battle of Waterloo,) endeavors to number fifteen species, with many varieties; each of which species, he declares with his usual presumptuous flippancy, we may with safe conscience believe to have had its peculiar place of origin. His 15th species, the Hottentots, he supposes to be the connecting link, between mankind and monkeys. Nothing is too absurd or too foolish for wretches disposed to revile the truth of God, to advance. But their folly needs only to be held up to the light of truth, to show its malignant deformity. (See 2 Timothy, iii. 8, 9.)

It is somewhat amusing, to notice the different arrangements into races, and classes, and varieties, that different naturalists have at various times published to the world.

Blumenbach, a professor in the university of Gottingen, in his work on natural history; (the 2d edition in English, published in 1818, was the first book ever printed by mechanical powers.) *Lacepede*, a learned French professor; and *Cuvier*, a German Baron, afterwards a professor of Natural History in France, and who was considered the first Zoologist in Europe; these three naturalists divided man into three races, and subdivided these into varieties, &c. *Duméril*, in his work, makes six different races. *Buffon* and *Darwin* are less complicated in their divisions. Linnaeus places man in the class *Mammalia* (*Homo Sapiens*), varying only by education, situation, &c. He divides the class into 17 varieties.

M. Lesson, a later writer than either of the preceding, endeavors to establish three principal races, viz: the *White* or *Caucasian*, the *Yellow* or *Mongolian*, and *Black* or *Malanian*. These he subdivides into about 17 branches; besides those he terms accidental varieties, as the Albanians or white negroes,—a circumstance that not unfre-

quently happens to persons whose parents are both black; that is to say, they turn white in process of time, and by different gradations. Many facts of this kind may easily be adduced if necessary; (a case of this kind recently passed through this state, as a show,) but it is accounted for upon natural principles, and results from certain defects or diseases of the skin.

The views of M. Lesson, however, are very different from that of Bory St. Vincent already mentioned, who considered man only a better sort of monkey. "Man," says Lesson, "differs from all other beings, by the eminently social qualities which distinguish him; by the power of thinking, he raises himself to the divinity from which he emanates; his memory retains facts, and classes and transmits them to others by written signs and speech; he manifests a varied industry which protects him from all bodies that might be hurtful to him; by means of it, he also satisfies his wants, and secures his comforts, or his pleasures. Man every where lives in families, ruled by chiefs; he establishes laws conformable to his necessities, and designed to protect his rights. His organization is fitted to all climates. He is polyphagous, or accommodates himself to all kinds of nourishment, though he lives chiefly on fruits and farinaceous grain." But I have no room for quotations, and would here direct the reader to the best work on this part of Natural History, entitled *Mastology*; a work which ought to be in every library in the state, especially every public one. It is entitled "American Natural History, in three volumes, (octavo) by John D. Godman, M. D., Professor of Nat. History in the Franklin Institute of Pennsylvania; Second edition, 1831."

He shows conclusively, that there is but one genus and one species of man, *Homo Sapiens*, of Linnaeus. He divides into only four varieties, viz: the *Caucasian*, fair or white, originally from Europe—*Mongolian*, Esquimaux; dark olive or swarthy, from the north of Asia—the *American*; red—*Ethiopian*, black, from Africa. After having very conclusively shown, that the whole human race are varieties of the same species, descended from one male and female, he illustrates and proves very satisfactorily the manner in which America was first peopled from Asia. A reference to the map of the globe will show us, that immediately within the arctic circle, the eastern extremity of the old continent is separated from the new by a strait only 39 miles across, and this is solidly frozen over during the severities of winter. The inhabitants of Kamtschatka adjacent, are thoroughly accustomed to endure all the rigors of that climate, and the animals are equally capable of enduring the inclemencies of the season; and therefore there is no difficulty in concluding that both men and animals passed from Asia to America, and subsequently multiplied over the whole continent. In regard to man, it is not necessary to insist that he passed to the American shores during winter, since the distance is not too great for us to believe that even the rudest navigators, when driven by stress of weather from their own coast (as often happens to the Esquimaux,) could with little difficulty reach this continent, where they would be compelled to remain by necessity, or induced by a disposition to extend their acquaintance with a strange land, or to seek for a more agreeable place of abode.

The Aleutian islands, which are very numerous, beginning with Bering's island, and extending from opposite to Kamtschatka, in about the 55th degree of north latitude, to Alaska, the same parallel in America, may have afforded a much easier and more certain approach, and that without appearing at all extraordinary to the voyagers themselves, who might pass from one isle to another without having any idea of the land to which they were going. These islands are in the same parallel of latitude as the greater part of Labrador, Hudson's Bay, &c., where even Europeans are able to endure the climate during the severest seasons. There is, in fact, the most irrefragable testimony to prove that the rein-deer cross over in vast herds on the ice, subsisting on the moss found in these islands.

Besides this, there is neither extravagance nor impropriety in the opinion that the two continents were originally one, and being contiguous, the only difficulty is removed that could be urged against the approach of population from the extremity of Asia. I have little room for further quotations from the esteemed work of Dr. G.; but he satisfactorily answers all objections that can be urged against the sentiments advanced above.

Krantz's History of Greenland says that Moravian missionaries who visited the countries inhabited by the Esquimaux, were much surprised to find that they were in all respects similar to the Greenlanders, and made use of the same language; showing that the Esquimaux had sprung from the same race, and had gradually reached their present residence from the extreme northern parts of Europe.

Dr. G. adds, that the copper-colored natives of America, who are the most numerous of the aborigines, approach more closely to the Asiatic Tartars in color and stature, and this because they are descendants of that race arriving in America from the extremity of Asia. Pennant, another learned writer, proves the view I have previously stated of this subject from similarity of the manners and customs of the northern Asiatics and our Indians—such as scalping—putting prisoners to death by lingering tortures, &c. &c.

As ever yours,
AMICUS.

The following communication was detained in this city several weeks, and then sent to the late editor in Boston, as it was directed to him. This will account for its late appearance.

To the Editor of the Christian Secretary.

DEAR SIR,—The Institution of Mr. D. H. Newton, for the cure of persons afflicted with impediments in their speech, is so well known, that most of your readers it is presumed, will remember to have seen some notices and recommendations of it. To the list of those who have received benefit from it, I have now the happiness to add my youngest daughter. She was troubled with an impediment in her speech for several years, and usually stammered when accosted suddenly, even by her most intimate friends. She was put under Mr. Newton's care in the early part of May last, and continued to attend his school, till the latter part of June, when his ill health obliged him to retire; and during that short period, obtained

so much relief, that I consider her cure as nearly effected. It gives me no little pleasure to learn, that Mr. Newton has so far regained his health, as to be able to resume his benevolent labors on a small scale, and has taken a class in Boston for two or three months. Should his health be fully re-established, he will, it is understood, re-organize his school at Philadelphia, in convenient time. It is a circumstance much in favor of his claim to public patronage, that the testimonials he is able to produce of his piety and moral worth, are of the most satisfactory kind.

That his valuable life may long be spared, and his laudable efforts in the cause of humanity continue to be crowned with success, is the prayer of,
Dear Sir,

Your friend and brother in the gospel,
JEREMIAH CHAPLIN.
Hamilton, August 6, 1839.For the Christian Secretary.
To the Baptists of Connecticut.

Brethren,—Much has been said in regard to sustaining the Secretary. Statements have been given from time to time, showing how the affairs of the paper stood, and I blush to say that those statements did not show a very prosperous business for the proprietor,—such a business as any of us would like to undertake for a livelihood. To be plain, the truth is, the paper has not been half supported. It has been a losing concern to those who have become responsible to sustain it.

The question now arises, are not the Baptists of Connecticut able to sustain a religious newspaper? I will answer the question—they are abundantly able; but I will tell you what, brethren, we must not give occasion to the Editor to insert such a notice as this: "We would urge all those who are in arrears to us, to remit the same without delay, as we really do need the amount of your bills to pay for paper, ink, labor, and to buy provision for ourselves; do, brethren, remember us." If there is one Baptist in Connecticut who owes for the Secretary, do not sleep, brethren, until you have cancelled that debt, and if there is one who has not yet subscribed, do not rest until you have enclosed a current two dollar Bank note in a letter written something after this form:

"BROTHER CUSHMAN,—I have never taken the Secretary, but have of late come to the conclusion that it is the duty of every Christian to lend his support to sustain a religious newspaper. Believing that the cause of Christ will be advanced, I have enclosed two dollars, for which you will please send me the Secretary for one year."

This course will give encouragement to its now almost discouraged publisher. There are many reasons why every Christian, and every friend of Christianity should take a religious paper. I shall at some future time give some of those reasons. Until then, brethren, pay up arrearsages, and induce some one that is not a subscriber to become so.
E. A. P.

From the Georgia Chr. Index.
REVIVALS.

The Lord is still pouring out his Spirit and reviving his work in many of the Churches. Bro. Cooner who has been travelling and preaching the last Summer, writes that the Church at Parson, Monroe County, has been revived, 33 persons have joined the church there within a short time. Brother Harmon Mercer, states, that at Pindertown, Lee County, a protracted meeting has been held with good success. Upwards of eighty persons have been added by experience and baptism at this place, and some forty-eight at Albany. Brother Hedden sends us good news from the up-country. Eighteen had been baptized at one place, four at another, and one at another. Brother W. C. Stokes, Lexington, Mi., writing upon business under date of Sept. 2, says, "brethren Latimer and Morris baptized forty-three persons at a protracted meeting at Carrollton last week." These things ought to encourage our hearts, they do to some extent encourage us, but O! why may not thousands come in? Let all that love our Lord Jesus Christ think of the thousands without, who are rushing heedlessly to perdition, answer to themselves the question, *why may not thousands come in?* Do Christians pray and labor with reference to this object just as much as they should? Do they strive to get upon their minds and their hearts the worth of the perishing souls all around them? Do they?

AFRICAN MISSIONS.

The following is an extract of a letter dated Monrovia, July 11th, from the Rev. John Seys, superintendent of the Methodist missions in Liberia:

"I am happy to inform you of our continued health, and of our unexampled success in the blessed cause in which we are engaged. A very gracious work has recently broke out among the natives at Heddington, and no less than thirty-six poor perishing heathen, have embraced the religion of our Lord Jesus Christ, and profess to have experienced the forgiveness of sins through faith in his blood. I have been out amongst them, and beheld the glorious scene with indescribable emotions. Brother Brown is very zealous and faithful, and our prospects are most encouraging. I leave Monrovia again to-morrow to spend a few days in that station, as the good work is still going on.

"The King has been converted to God, and seems determined to exert all his influence to spread the gospel among his countrymen."

The Journal of Commerce, September 27th, contains some passages from the last Annual Report of the Liberia Mission of the Methodist Episcopal Church, in which further particulars of a highly interesting nature are communicated, respecting this remarkable display of the divine mercy, and the train of events which prepared the way of the Lord among those heathen tribes. The writer says:—"A crowd of interesting facts render the commencement of a mission here a circumstance remarkably providential. The missionary Brown had left us for the frontier, and set out, not knowing where he should finally rest the soles of his feet and effect a settlement. He was instructed to go—into the field of Africa—penetrate the dark forests, visit savage tribes, and tell them of Christ. He takes his departure, and follows a footpath through bushes, forests and creeks. The news of a Christian teacher, 'a God man,' being about to visit them, had by some means reached a populous native town about ten miles

on the way. The king and some of his men sally out to meet him. 'You must go no farther,' is the language of their hearts and their lips; 'stop with us; here are the people you are in search of—here are souls for whom no man hath seemed to care. Go not from us; sit down in our town.' And thus, as in the remarkable instance of Barnabas Shaw, among the tribes of Southern Africa, the Lord had opened the way before him.

"A party of citizens of Monrovia, a few years since, apprised that a slave factory had been audaciously established a few miles north of their town, and within the territory of their colony, with a laudable zeal and courage, marched to the place, drove off the slavers, burned up their buildings and goods, and liberated a number of poor captives about to be shipped off to perpetual bondage. Among those wretched captives was Tom, one of the kings of the Pessah country, but the hour of his deliverance was at hand. Major J. C. Barbour, of Monrovia, now living, with his own hands broke the fetters which bound him, knocked off his galling chains, and 'let the oppressed go free.' This is the man, who, with his whole tribe, now welcomes with open arms, the Christian missionary. And sure never was Christian missionary more cordially welcomed,—never a greater desire more eagerly manifested by a heathen nation to learn the truths of the everlasting gospel, than by this people.

"It is evident to me, the writer adds, that the dawn of the long wished for, long prayed for day, when the native tribes of Africa would receive the gospel of Christ, through the missions first established in the colonies of Liberia, has appeared at last. Every intimation from the signs of the times leads us to conclude, that before long, the greater part of the field occupied by your missionaries in Africa will consist of native territory, a majority of laborers included in the annual conference will be stationed in native towns, settled in native congregations, and have charge of societies raised up from among the hitherto untaught savages of these wilds. The commencement of a mission at King Tom's town, to which we have given the name of Heddington, has produced a thrilling excitement far and wide. Several kings have assembled, visited brother Brown, invited, begged, that similar efforts be made in their part of the country, promised their influence, their children for our schools, and seem, indeed, 'a people prepared for the Lord.'

A. B. C. F. M.—The 30th anniversary of the American Board of Commissioners for Foreign Missions, (in which are united four or five different denominations of Pædobaptists,) was held at Troy, N. Y., from the 10th to the 13th of September. The Hon. John Cotton Smith, of Connecticut, the president, in the chair. The annual sermon was delivered by Dr. McAuley, of New York. The number of ministers in attendance, was more than 200.

The receipts during the past year, amounted to \$244,169.82, the expenditures to \$227,491.56. The balance had been appropriated towards discharging the debt due by the society, which yet amounts to \$19,173.09.

The treasurer stated that the appropriations for the ensuing year, already made, were \$245,000, and that the outfit and passage, &c., of 20 additional missionaries, the society expect shortly to send forth, would require an additional sum of \$20,000, which, with the liquidation of the Society's debt, would require for the ensuing year, the sum of \$264,000—more than three times the amount raised the past year, by the Baptist Board.

The whole number of missionaries under the patronage of the Board, is 375, viz: 136 ordained ministers, 9 of whom are physicians, 9 physicians not preachers; 19 teachers; 11 printers and book binders; 9 other male, and 191 female assistant missionaries; these, with 9 native preachers, and 98 other native helpers, make the whole number of persons laboring at the several missions, under the patronage of the Board, and depending on the treasury for support, 481. There are 26 missions, and 77 mission stations, in various parts of the heathen world.

Rev. JOHN PIERPONT, for many years past minister at Hollis Street [Unitarian] Church in this city, was this week dismissed from his charge by a vote of the Proprietors, sixty-three to sixty. The cause alleged was his too great zeal in reference to certain "exciting topics," or in other words because like an honest and independent man, he has not hesitated to bear his testimony against the traffic in ardent spirits, in which business that congregation are said to be largely involved.—*Christian Watchman*.

We learn from the Canada Baptist Magazine for Oct. that Rev. BENJAMIN HOE, late pastor of the Tabernacle Church, New York, has accepted the unanimous invitation of the Montreal Baptist Church, to become their pastor. Mr. H. has already entered upon his labors.

NOBLE ACT.—Mr. James G. Birney has executed a deed of emancipation in behalf of twenty-one slaves, a part of the estate of his late father, James Birney. As the latter deceased without a will, his son, and Judge Marshall, of Louisville, Ky. his son-in-law, agreed on a division of the estate, by which all the slaves were set off to Mr. B., who immediately made them free. May this noble conduct induce many of the slaveholders in the south to "go and do likewise."—*Chr. Watchman*.

THE HOLY BIBLE.—The British and Foreign Bible Society, since its formation in 1804, has issued upwards of nine millions of Bibles and Testaments.

The American Bible Society has published, since its formation, about two millions five hundred thousand.

The Bible has been published, (or is now preparing) in one hundred and eighty-five different languages.

There are yet more than a hundred millions of our fellow creatures, upon whom the light of the Gospel has not dawned.—*Christian Intelligencer*.

Man is born to trouble. There is either a wave over your head or there is one coming.—Where then is your resource? Is it the same as David's? Is your prayer like his, "lead me to the rock that is higher than I?"

SEPTICISM AND INFIDELITY.—NO. 2.

If you wish to reclaim a number of wanderers, who have strayed down a by-path where they are in danger of losing themselves, you will find it best, if possible, to begin at the extreme end of the path, and commencing with those who are farthest gone, intercept the rest as you travel back. Pursuing the same plan, we shall address ourselves first to those who, having reasoned themselves into a rejection of the Bible as a system of divine truth, have taken the next step, (and a very natural and easy one it is,) and are endeavoring to persuade themselves, or imagine that they have persuaded themselves, that inasmuch as no revelation of the existence of God has been made to them, therefore there is no God to whom they are in any way accountable. With those who say they have actual ground for believing that there is no God, (if there are any such,) we have nothing to do—we know it will be utterly useless for us to say a word to them—but there are many young men among us, who, in relation to this subject, occupy about the following position: They have exercised their reason, they say, (which is the best guide they have,) to the best of their ability—and they profess a great deal of confidence in this power which they call *reason*—but they have been unable to discover any conclusive evidence of the existence of a God. Nevertheless, they will not undertake to say that there is not a God; but as the subject is involved in so much doubt and uncertainty, and their reason is not competent to help them out of it, they conclude that it is of no consequence to them whether there is a God or not, and so they leave the question, resolving to trouble themselves no more about it. We have now before us a letter, received within the past week, from a young man just in this situation. The following brief extract will serve us as a text:—

"With regard to the existence of a God, and the truths of revelation, I tell you I have never been able to satisfy myself one way or the other. I have thought upon these subjects, time and again, but always ended in uncertainty and utter ignorance. I am puzzled about them, and the more I think of the matter, the more confused I become; and therefore I conclude it is best to let alone such things."

Now what a strange position here is, for a man who professes (as the writer of the above does in another part of his letter,) to be, *par excellence*, a "reasoning" man! He says he is "guided by his reason, rather than by his feelings," and his reason has led him to believe—what? *Nothing*—precisely nothing! Verily, were we in his situation, (and strange as it now appears to us, we have been there,) we should be led seriously to distrust a guide who had served us so shamefully as that. But let us see, for a moment, whether he has done his guide justice in charging it with such unfaithfulness; and whether, indeed, his *reason* will not teach him better. The position he has assumed, involves the following absurd dilemma: Either there is to him no evidence at all, for or against the existence of God, or, the evidence is so nicely balanced as to preponderate neither way; and to sustain either horn of this dilemma, he must adopt principles of reasoning which, we venture to say, he would be utterly ashamed to apply to any other subject in the universe. We do not speak now of the attainment of *absolute certainty* upon the subject, (for the writer of the letter above mentioned, is not guilty of the still greater absurdity of refusing to believe what cannot be actually demonstrated,) but of arriving at rational grounds for belief. Now he surely will not take the first branch of the dilemma, and claim that there is no evidence at all upon this great question, for he has declared himself "puzzled and confused" in examining it, and if there were no evidence to examine, there would be nothing thus to puzzle and confuse him. The question occurred to us, on reading that declaration, Why is it that he is so "puzzled and confused" upon this subject, when the evidence is so clear and convincing? We then resorted to our own experience, and hesitated not to answer—it is simply because he is *unwilling* to admit the weight of the evidence. The proof stares him in the face, wherever he turns; he is sensible that all the objections he can urge are not sufficient to overthrow this proof—yet he refuses to admit its force. Whether he is aware of it or not, his feelings do sway his reason, and thus tossed and to and fro, and driven from side to side, who can wonder that he is "puzzled and confused?" No one who has travelled over this ground, will be at all surprised at the confession, or at any loss to account for it.

Let us ask now, how you would proceed to examine any other subject—the Copernican system of astronomy, for instance, supposing it were now first presented to your notice. In the first place, you would take all the evidence adduced in its support, and weigh it carefully. Then you would examine all the objections that presented themselves, and compare them with the evidence, and if the objections overbalanced the evidence, you would reject the system; but if, on the other hand, the evidence outweighed the objections, you would admit it, and even although you might not be able to say you *knew* it was correct, you would acknowledge your belief in it. You would be ashamed to confess yourself "puzzled and confused;" and unless you were in some way interested in the propagation of some other theory, you would not task your ingenuity to hunt up difficulties for the sake of confusing yourself—you would be candid about it, and you would be perfectly able to decide one way or the other.

Take this same course in reference to the subject now under contemplation—he honest with yourself—throw open your mind to the influence of the truth, whatever it may be—resolve to decide the point, and to decide according to the evidence—and we fear not to trust the matter with your own conscience. Indeed, could we be assured that you would take this course, we would not trouble ourselves to adduce a particle of new evidence, or to place that evidence in any new light. We would trust to the force of what you have "time and again" had before you, and would not hesitate to abide by your own honest decision.

A young man once asked an aged clergyman of our acquaintance, what evidence he could show of the existence of a God? The clergyman quietly turned and replied, "Sir, go and look in the glass." Whether the young man was convinced or not, we are unable to say, but the answer was sufficient, if he had chosen to carry it out to its natural result. Let a man study himself, his own history, and in connection therewith, the history and condition of the human family, and he will find evidence which to the candid mind will be of the most incontestable char-

THE TRIAL IN HEAVEN.

BY S. W. PALMER.

A sound of triumph there was heard in hell,
As man, apostate, from his glory fell,
So loud, so deep, by countless myriads given,
'Twas heard along the battlements of Heaven.
Angels on man look down with strange amazement,
And drop the anthems of Jehovah's praise;
And deeper gloom an hour God's presence veils,
'Till said angel, twilight over Heaven prevails!

That hour produced a conference more sublime,
Among the Throne, than the morn of time:
"Let us make man, our image," then he said;
Now, "Let his case before our throne be plead.
Angels retire: preserve this dread suspense,
'Till ends the council which we now commence.
Speak, Justice, speak!" With wrath unknown till now.

Are seen the lightning's flashing round his brow;
His hand live thunder holds in awful poise,
Which falls when bidden, whom it strikes, destroys.
Justice. "Fall'n man, I claim, has forfeited his
breath:
Annihilation, or eternal death,
Is all he thinks to have, and all he must;
To show him pity were to be unjust.
Mad with presumption and aspiring pride,
His unbelief thy very truth defied,
Plung'd him in crime, that Satan helped him frame,
To cast contempt upon my Maker's name!
Shall that vain wretch, who thus could thee provoke,
Escape one moment my avenging stroke?
Like those infernals, holding Jubilee,
A monument of vengeance let him be;
Nay, lest rebellions fill the Universe,
Let worse woes curse him, if there can be worse!"

He ceased. Fair Mercy rose to make reply;
The tears of pity trembled in her eye;
Sighs heaved her bosom, and her words of love
Made music angels never make above.
Mercy. "Man's innocence I plead not; but my
plea
Is sweet compassion, guilty though he be.
The representative of human race,
Now humble, penitent, looks up for grace,
Weeps that thy truth, by doubt, he could abuse,
But for thy love, he never doubted, says,
Should Satan pray, methinks even he were heard,
But his proud breast no thoughts of pray'r have
stirr'd;
Nay, past eternity hath not given birth
To pray'r like that now offer'd up on earth!
Shall then thine ear to those new sounds be seal'd,
And man's destruction mid his pray'rs be seal'd?
Send down those bolts, not on that worm of Time,
But on the indicator of his crime!
And to thy creature new probation give,
No more to fall, but for thy praise to live."

Justice. "But why such obvious matters in dispute?
I burn my lofty trust to execute!
Nought can preserve the glory of thy law,
Great Judge, but penalties for ev'ry fault.
Man may repent; but shouldst thou abrogate
The sanctions with thy law incorporate,
No moral agents would thy law obey,
And thine own government be swept away!
Future obedience is but just, nor vain;
The least complacency to former sins;
And, as I live, and none my name dispute,
Man dies, or Mercy finds a substitute."

Now, from amid the clouds around the throne,
There came a voice, whose sweet and melting tone
Roll'd through wide Heaven, articulate and clear,
And penetrated ev'ry angel's ear.
Who goes to earth, dies in the rebel's place,
Charting Redemption to the human race?
In frequent echoes Mercy's accents died,
But none among the Cherubim replied.
Justice. "What! angels die? The mighty sacri-
fice
Would thin their ranks, and desolate the skies;
But not even one will leave the courts of bliss,
And stoop to such indignities as this.
Why sleep my thunder? Angels, see them hurl'd,
And Heaven illumined by a burning world!"

Christ. "Hold, Justice, hold! I have devis'd a
plan.
To spare the world, and save the wreck of man,
Which meets thy claims, whatever thou require,
And comprehends even Mercy's vast desire.
Wouldst thou the victim of thy vengeance see?
Behold the 'mighty sacrifice' in me!
In man's redemption from a fate so dark,
The hoarded wealth of Godhead I embark.
Pour out Heav'n's boundless treasures of love,
Meet thy great claims, and all man's debt remove.
Justice and Mercy, on the future gaze,
Unite, admire, and vindicate my ways!
Lo! earth, grown old with misery and crime,
Sees half her cycles register'd by Time!
Now, Justice, view me abdicate my throne,
Descend to earth, and make man's form my own!
Though here deemed worthless, earth accounts me
least;

Born in the stable of the fodder'd beast,
A nameless, poor Judean stranger's son,
Of wealth and titles I inherit none.
The sinner's guest, the friend of men forlorn,
The sage's blasphemy, and the rabble's scorn,
I drink each bitter cup of human woe,
Bear ev'ry trial mortals undergo.
My condescension see! my shame, and loss!
Art not suffic'd? Then gaze upon the cross!
Extended there in anguish and disgrace,
Bearing the hidings of my Father's face,
Along heav'n's arch I see thy chariot come!
The clouds about thee muffle up the sun,
And sudden shades o'er land and sea prevail,
Make night of day, and turn the nations pale!
Thy bolts, long kept, with provocation's fire,
Off fann'd by sin, gave increase to their ire,
Thou sendest, wing'd with all consuming pow'r,
To burn upon me in that awful hour.
At their report the vales and mountains quake,
The living tremble, and the dead awake!
Thy scalding flame fast on my body preys,
And earth would thenceforth wrapt in final blaze,
But dying wounds pour forth a crimson flood,
And quench thy ruthless thunderbolts in blood!

The vision changes. Mercy, on thy sight
I pour a scene all ravishingly bright.
As round earth's poles, the summer and the sun
Come hand in hand, and winds and storms are done,
So shall the Sun of Righteousness arise,
And moral summer warm time's wintry skies.
O'er man's horizon streams hope's radiance fair,
Where hung the storm-cloud laden with despair:
Deep streams of gratitude, congenial before,
From countless souls in sweet hosannas pour,
While moral wastes with flowers of virtue bloom,
And up to God exhal'd a sweet perfume.

And when the world's last days of ripeness come,
And joyous angels shout "the Harvest Home,"
With rich abundance, reaped from fields below,
The golden garner of the skies o'erflow!
I build a pathway, pav'd with dying love,
From earth's low valley to thy courts above,
Then open wide thy everlasting door;
Who will, may enter, and go out no more.
As up that path the saints their journey wend,
From age to age, their joyous songs ascend,
And wondrous rest why my praises they rehearse?
For th' last grand concert of the universe!
For when the deep bell, heard by worlds around,
Shall in Eternity's great temple sound,
When Time's last knell hath through its courts been
peal'd,
And 'neath its vaults his tomb forever seal'd,
Then shall the organs of that temple pour
A tide of music, rolling evermore.

And while, in harmony, angelic choirs
Shall sweep with joy their everlasting lyres,
Those ransom'd saints their hallelujahs raise,
And swell that Concert of unending praise.
"Glory to Jesus, who, by Mercy sway'd,
For us expired: the grave his dwelling made,
And rising thence, in majesty and might,
Brought Life and Immortality to light!"

INFLUENCE OF SELFISHNESS ON THE REASON.

—For we believe that to be true, which some have affirmed, that there were any interest in life, any concernment of appetite and passion, against the truth of geometrical theorems themselves, as of a triangle having three angles equal to two right, whereby men's judgments may be clouded and bribed, notwithstanding all the demonstrations of them, many would remain, at least skeptical about them. Wherefore mere speculation and dry mathematical reason, in minds unpurified, and having a contrary interest in carnality, and a heavy load of infidelity and distrust sinking them down, cannot alone beget an unshaken confidence and assurance of so high a truth as this, the existence of one perfect understanding Being, the original of all things. As it is certain, also, on the contrary, that minds cleansed and purged from vice, may without syllogistical reasonings, and mathematical demonstrations, have an undoubted assurance of the existence of a God, according to that of a philosopher, "Purity possesses men with an assurance of the best things," whether this assurance be called a vaticination of Divine sagacity (as it is called by Plato and Aristotle,) or faith, as in the Scripture. For the Scripture faith is not a mere believing of historical things, and upon artificial arguments and testimonies only; but a certain higher and Divine power in the soul, that peculiarly correspondeth with the Deity. Notwithstanding which, knowledge or science added to this faith, according to the Scripture advice, will make it more firm and steadfast, and the better able to resist those assaults of sophistical reasonings that shall be made against it.—Cudworth.

Speech of the Rev. Peter Jones, a Converted Indian, and Chief of the Chippewa Indians, on the River Credit, Upper Canada.

This gentleman appeared on the platform at the late anniversary of the Montreal Auxiliary Bible Society, and addressed the audience with a speech full of native eloquence and wit. He stated that the blessed Word of God had "taken hark'd" their idolatry and superstitions, and sinful customs, amongst which, he gave special prominence to the "Indians' love of the fire-waters." The Indians, he said, had a particular love for these waters, and they were dreadfully destructive amongst them. He had seen them lying drunk in the mud, like swine. They would part with every thing for the fire waters; an Indian would give his blanket for whiskey.—One man wished that his throat was a mile long, that he might taste it all the way down. But when they received the Word of God, they gave up the fire waters. The traders and store-keepers did not like this, they tried to oppose the missionaries, and persuade the Indians to return to drink, but they did not succeed. One day, four Christian Indians went to the store, and as usual, the merchant asked them to drink, but they said they were Christians now, and did not drink rum. O! said he, I am a Christian too, and I just take a little to do me good. Still the Indians would not yield. The store keeper was much surprised at this, and concluded at last that the reason they would not drink was because some other white men were in the bar room, who might perhaps inform the missionary if they drank. The Indians had to return home through a bush; the store keeper determined to go before them, and place a small cask of whiskey in their footpath, and watch beside it, in the concealment, to see the result—perfectly certain that if they had an opportunity of getting drunk without being seen, not to speak of the saving of expense, their Christianity would be no barrier in the way; all this was accordingly done. In travelling through the woods in the dark, Indians always go one behind another, at a short distance. In this manner, they drew near to the cask. When the first came up to it, he called to his companions, "Ho! I think the devil is here," and then passed on.—The second came up and replied, "O yes, for I smell him," the third gave it a push with his foot, and said, "I feel him," and then passed on.—The fourth gave it a shove, and sent it tumbling down the hill side, and called out, "Yes, he is, for I hear him." Thus they all passed on, to the great mortification of the store keeper, and reached home victorious.

PULPIT ZEAL.—No man was ever scolded out of his sins. The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be stroked, though he will growl even under the operation, but if you touch him roughly he will bite. There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks that he is skillfully searching the hearts of others, when he is only gratifying the malignity of his own, chitableness supposes his hearers to be destitute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this noble task, he wonders that they are not converted. 'He has given it to them soundly, and if they do not tremble and confess that God is in him of a truth, he gives them up as reprobate, incorrigible, and lost forever.' But a man that loves me, if he sees me in an error, will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit. It is not therefore easy to conceive on what ground a minister can justify a conduct, which only proves that he does not understand his errand. The absurdity of it would certainly strike him, if he were not himself deluded.—Copper.

RULE YOUR CHILD.—I once knew a mother who had an only son. She loved him most ardently, and could not bear to deny him any indulgence. He, of course, soon learned to rule his mother. At the death of his father, the poor woman was left at the mercy of the vile boy. She had neglected her duty, when he was young, and now his ungovernable passions had become too strong for her control. Self-willed, turbulent and revengeful, he was his mother's bitterest curse. His paroxysms of rage at times amounted almost to madness. One day, infuriated with his mother, he set fire to her house, and it was burned to the ground, with all its contents,

and she was left in the extreme state of poverty. He was imprisoned as an incendiary, and, in his cell, he became a maniac, if he was not such before, and madly dug out his own eyes. He now lies in perpetual darkness, confined by the stone walls and grated bars of his dungeon, an infuriated madman.—Abbott.

NOTICE.

THE co-partnership heretofore existing between the subscribers in the Bookselling and Publishing business, under the name and firm of Canfield & Robins, is, by mutual consent, dissolved; said dissolution to take effect from and after the first day of February, 1839. All notes and accounts due the said firm are to be paid to G. Robins, Jr., and all demands against said firm to be paid by said Robins.

P. CANFIELD,
G. ROBINS, JR.

Hartford, Aug. 24, 1839.

G. Robins, Jr., having purchased of P. Canfield all his right in the Book Store, Stereotype Plates, and Copy rights of the late firm of Canfield & Robins, will continue the business of Bookselling and Publishing, as heretofore, and respectfully solicits a continuance of the public patronage. G. R. Jr., would also request the attention of Teachers, School Committees, and others, to a series of valuable SCHOOL BOOKS, which he publishes, and which he flatters himself cannot fail of meeting their approbation; among which are,—

THE READER'S GUIDE, for High Schools and Academies, by John Hall, Esq., Principal of Ellington High School.
THE READER'S MANUAL, for Common Schools, and the PRIMARY READER, for the younger classes in Common Schools, by the same author.

A PRACTICAL SYSTEM OF ARITHMETIC, by J. Olney, Esq. New edition, revised, improved, and stereotyped.
AN INTRODUCTION TO THE STUDY OF GEOGRAPHY, for children, with 8 maps from steel, and more than 70 engravings.

YOUTH'S MANUAL OF THE CONSTITUTION OF THE U. STATES, with Questions; adapted to the use of Schools.
MARSHALL'S SYSTEM OF PENMANSHIP; Nos. 1, 2, 3 and 4, with copies attached.

MARSHALL'S SYSTEM OF BOOK-KEEPING, by single entry.
A full assortment of School, Classical, Theological and Miscellaneous Books, which he will sell on the most accommodating terms.
* Merchants, School Teachers, and Library Companies, supplied at the lowest rates.

G. ROBINS, JR., 180 Main street.
Hartford, Sept. 9, 1839. 6w25

A. F. HASTINGS,
Having been receiving New Goods for the last four weeks, is now prepared to offer a full assortment of good goods, on as fair terms as any other concern;—among those lately opened are

MERINOES in French, German, and English, of all colors; Mousseline de Laines, a large assortment, from 37 1/2 cts to \$1.00 per yard; Plain and Figured Bombazines and Alpines, with many other new styles of Worsteds Goods.

CALICOES in French and English of entire new patterns; Black and dark blue grounds do. with chintz figures; Mourning and second mourning do.; 1 case American Prints of fine and heavy cloths, and fast colors, at 1s; 1 do. at 1 1/2 c; 1 do. at 10 c;—Furniture Calicoes; Gothic Chintz; Drapery Muslins, &c. for window shades.

SILKS in splendid jet and blue black, Gros de Swiss, Gros de Rhine, and Gros de Royal, &c.; plain and figured colored Repts and Gros de Affrics; plaids and stripes; colored Satins; wide black Silks of high lustre at 50 c; Sinchers and other Apron Silks.

FLANNELS in white and colored of all qualities, some that will be warranted not to shrink in washing; Bleached and unbleached Canton Flannels.
Marseilles Quilts; Colored Table and Piano Forte Covers; Damask Table Cloths and Napkins; Damask and Russia Diapers.

Gloves and Hosiery; Swiss and Book Muslins;—Plain, plaid, and satin striped Cambrics; Lace Goods; new Shawls and Handkerchiefs, some splendid embroidered Thibet ones; Mouslin de Laine and Satin Scarfs.

Domestic Goods; Tickings; bleached and unbleached Cottons; 5-4 Waltham, Hamilton, and Phoenix Sheetings; Cotton Yarn; Bating; Wicking and Wadding.

Also, in the Cloth department,
A full assortment BROADCLOTHS, consisting of black, blue, green, brown, olive, mix'd, &c., worth from \$2 to \$8 per yard—bought at auction, and will be offered at great bargains.
Cassimeres and Satinets, in plain and fancy, a great variety.

Pilot and beaver Cloths for overcoats of all qualities; Green Baize, &c. &c.

WANTED,
3000 yards Homenes Flannel; 2000 pairs long and short Stockings; 2000 runs Woolen Yarn; Mittens, &c., in exchange for goods at cash prices.
No. 219 Main-street.
Hartford, Sept. 20, 1839. 3w27

W. S. CRANE,
DENTIST.
Exchange Buildings, North of State House.

REFERENCES.—Messrs. E. & J. Parmleys, J. R. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.
March 31st, 1838. tf2

BLANKS.
STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by
GURDON ROBINS, JR.
180 Main-Street.
Hartford, Aug. 23, 1839. 8w24

WANTED,
50,000 Sheep and Lamb skins in exchange for cash, at No. 24 Elm street, 40 rods west Stone Bridge, Hartford.

WATERMAN & ARNOLD.
Hartford, July 4, 1839. 3m16

New Fall Goods.
JOHN OLMSTED & Co. will open in all this and the coming week their full supply of DRY GOODS, CARPETINGS and FURNITURE.

They have received this day very rich French Prints and Mousseline de Laines, in entire new fall designs; black and colored, figured and plain Silks, some of which are of very superb quality; a complete assortment of Merino Goods; Bombazines and Shawls; also, will open early next week in their cloth room, the best assortment of Cloths, Cassimeres, Satinets, Vestings, Pilot and Beaver Cloths and other winter fabrics that they have ever offered. Customers wishing to purchase Goods of superior quality and at fair prices are respectfully invited to examine their stock.

Notice.
THE Court of Probate for the district of Berlin, has appointed the 12th day of October next, at the Probate office in said Berlin, at 1 o'clock, for the appointment of Commissioners on the estate of Riley T. Finch, late of said Berlin deceased, reported insolvent; all persons interested in said estate will then appear, (if they see cause,) to be heard relative to said appointment.
Dated at Berlin the 23d of Sept. 1839.
E. A. PARKER, Administrator.

THE FAMILY VISITER,

EDITED BY THEODORE DWIGHT, JR.

AT \$2 50 PER ANNUM, IN ADVANCE.

Subscriptions received at the Office of the Baptist Advocate, No. 122 Nassau-street, N. Y.

THIS is a New Publication, commenced in January last, partly on the plan of the English Penny Magazine, and is issued in Monthly parts, of forty quarto pages each. Every number contains, at least, from twenty to twenty-five Engravings, of an expensive character, costing from \$5.00 to \$25.00 each—is printed on fine paper, and with the greatest neatness. It will make at the end of each year, a volume of 464 quarto pages; and considering the costly character of the work, its expensive embellishments, and the labored research constantly necessary to give variety, interesting and lasting value to its pages, is one of the cheapest, and most useful publications ever issued in this or any other country.

This paper is intended to furnish, at a cheap rate, a variety of pleasing and instructive matter, for persons of different classes and ages, particularly in those departments of knowledge which are of most general interest and concern, and are best calculated to enlarge the mind, gratify and elevate the taste, direct to the useful occupation of time, and improve the character. Every thing of an opposite tendency will be carefully excluded.

The contents of each number will be ranged under different heads, like the following: Useful Arts, Curiosities, Natural History, Science, Literature, Literary Associations, Juvenile Instruction, News, Travels, Antiquities, Poetry, Music, &c.

The recent multiplication of various publications, particularly of cheap newspapers, of a bad moral tendency, has justly alarmed the friends of virtue, good order, and the law: for it is evident that their influence must be extensive in proportion to their circulation; and this is known to be unfortunately great. Too often it is the fact, that even good men who perceive something of their evil tendency, lend their countenance to them not only by purchasing and reading them, but even by admitting them into their families. The excuse has often been made that they are convenient and cheap, and that such publications as they would approve are scarce, or high priced.

It is the great object of the Family Visitor to supply the want complained of; and all the matter it contains, whether original or selected, is designed to attract, instruct and improve. The paper is white, the type clear, and the execution particularly attended to by one of the proprietors, who is a skilful printer. The size is large, each number containing eight pages quarto; and being wholly occupied with reading matter, to the exclusion of advertisements, affords an unusually cheap, pleasing, and instructive Family periodical.

It was established not without much reflection and preparation, with a view that it should obtain a circulation and a standing in this country, like that which the Penny Magazine has in England; and it may be here observed that while it contains the same number of pages as that work, they are much larger, the typographical execution is carefully attended to, and its contents are especially designed for American readers.

ROBERT SEARS.

NOTICES OF THE PRESS.

This is the title of a monthly periodical, the plan of which strikes us as excellent, and which is conducted with good judgment and ability. It is in quarto form, each number containing forty pages. The articles are part original and part selected; and they are accompanied by numerous illustrative engravings on wood. These engravings form a prominent and valuable feature of the work. The number now before us contains no less than 23, and they are remarkably well executed.—Boston Courier.

The Family Visitor is the title of a new periodical published monthly in New York, at the moderate price of two dollars and fifty cents per annum, and edited by Theodore Dwight, Jr. Its design, that of uniting articles of general interest to children as well as grown persons, with useful information. It is illustrated by very fair wood cuts; some of which, showing the different varieties of the mulberry, must be valuable; and the typographical execution is better than usual in such works.—Globe.

This work is full of the most valuable and interesting information, arranged under different heads, and illustrated with numerous cuts. The selections are made with superior taste, and discovery great industry and tact on the part of the editors. It is somewhat on the plan of the English Penny Magazine, and while much that is heavy and dull in these works is excluded from this, it abounds in more that will please and instruct the general reader.

This work is published on such terms as to make it a cheap and desirable family paper.—Chenango Telegraph.

We have received the first monthly number (for January) of this publication. It is got up somewhat in imitation of the English Penny Magazine, containing the same number of pages, though of a much larger size, and executed altogether in a finer style. It is embellished with numerous engravings of a superior order to those generally found in works of this kind. Every thing of a demoralizing tendency is carefully excluded, while all the matter it contains is designed to improve as well as entertain. The present number is neatly covered with colored paper, and contains much that is pleasing, instructive, and ornamental. We think it cannot fail to prove an agreeable visitor to the family circle. It will make at the end of each year a volume of 464 quarto pages, and considering its beauty and interest, it is certainly one of the cheapest publications to be met with. The price is \$2 50 a year, if paid in advance.—Connecticut Courant.

This publication can be as safely recommended to the good opinion and encouragement of the public, as any that we know of, and if each family would furnish itself with the numbers as they appear, at the end of a year or two it would find itself in possession of a "Library of useful and entertaining knowledge" that will be of great value—and such an one as no family should be without.—N. Y. Gazette.

We have received the second monthly number of "The Family Visitor." It contains a greater variety of entertaining and instructive matter, and fully equals the former number in general interest. It is executed with great taste and neatness, and is certainly deserving of patronage.—Patriot & Democrat.

The Family Visitor is a periodical of unusual merit—its style of typography is very neat, richly embellished, and its contents interesting and instructive.—Boston Morning Post.

A splendid monthly Magazine of the quarto size, elegantly printed and richly embellished with appropriate cuts, of which the first four numbers, making one monthly part, stitched and covered, have been shown us. This work we think bids fair to be a valuable addition to our periodical literature.—Christian Advocate and Journal.

We have received the monthly number of this publication for February, which fully sustains the high character of the work, by the interest and variety of its matter, and the beauty of its pictorial illustration.—Congregationalist.

We are highly pleased in the perusal of the contents of this number, and doubt not of its future usefulness. The work is beautifully embellished with a variety of cuts, and its mechanical appearance is superb. The publisher seems to have anticipated the views and wishes of a numerous class of the reading community, and the happy adaptation of the work eminently accords therewith.—Frontier Journal.

A single volume will constitute a cyclopaedia of useful knowledge.—Boston Times.

SIXTEEN DOLLARS, remitted free of postage, by any one individual, will procure a set of the CHRISTIAN LIBRARY, together with the BAPTIST ADVOCATE and FAMILY VISITER, for one year; or \$5.00 for the two last publications.

It is necessary here to state, that no orders for any of the publications issued from the "Baptist Book Room," will be attended to, unless they are accompanied by the necessary remittances. Our terms, in all cases, will be PAYMENT IN ADVANCE.

AN IMPROVED SYSTEM OF

ARITHMETIC,

FOR THE USE OF SCHOOLS AND ACADEMIES.

BY J. OLNEY, A. M.

THIS work, greatly enlarged, improved, and stereotyped, has just been published by Canfield & Robins, and is for sale by the Publishers and the Trade, in Boston, New York and Philadelphia, and the Booksellers generally. The following are among the recommendations of this work, recently received.

"This is to certify, that I have examined Olney's Arithmetic, and consider it better calculated to facilitate the progress of scholars in this branch, than any other work I have seen; and shall introduce it into my school as soon as practicable. The improvements in this work are numerous and important. I can therefore cheerfully recommend it to the attention of Teachers, and all who feel an interest in the improvement of our Schools."

B. F. HEDDEN.

Teacher of the Public School, Mystic Bridge, Stonington, Conn.

"PORTERSVILLE, July 17, 1839.
"Having partially examined Olney's 'Improved System of Arithmetic,' I can say that so far as I have examined, I think the work far superior to any other with which I have become acquainted; and I intend to introduce it into the School under my charge as soon as practicable; and would cheerfully recommend it to Teachers and others engaged in promoting education."

DUDLEY A. AVERY.

Teacher of the Public School, Portersville, Conn.

"STONINGTON, July 16, 1839.
"This may certify that I have examined a system of Arithmetic by J. Olney, A. M., and consider it superior to any similar work that I have seen. It embraces many improvements, among which is a new method of extracting Roots, which saves an abundance of labor, both of teacher and scholar. It is my intention to introduce it into my school at the earliest opportunity; and I can cheerfully recommend it to the attention of others."

LATHROP W. WHEELER.

Principal of Select School, Stonington Borough, Ct.

"STONINGTON, July 16, 1839."

"Having recently had opportunity to examine a system of Arithmetic by J. Olney, I am pleased to say that I can accord to it my unqualified approbation. It possesses many and decided improvements over those already in use; as it contains some things entirely new, and simplifies and abridges some rules which have been both tedious and perplexing. It is just such a work as is needed in our Schools, and will be found an invaluable acquisition to our primary books. I have had occasion to instruct in almost all the systems now used, and think this should, as I hope it speedily will, take the place of them all."

EBENEZER DENISON, JR.

From Dr. D. S. Hart, an eminent Mathematician.

"NEW LONDON, July 19, 1839."

"I have had opportunity but for a cursory examination of Olney's 'Improved System of Arithmetic,' yet feel prepared to express a decidedly favorable opinion of its merits. Among many excellencies which it has in common with other similar treatises of deserved reputation, are some peculiar to itself, such as the clear analysis from which is deduced the rule of operation in the solution of problems, the demonstration of the ground rules, &c., which entitle it to the very favorable consideration and patronage of the judicious public."

J. E. WOODWORTH.

Teacher of New London Grammar School.

"NEW LONDON, July 19, 1839."

"From a partial examination of Olney's System of Arithmetic, I think it admirably adapted to the capacities of children and youth, and the plan of the arrangement is, I think, calculated to supersede the necessity of smaller mental, as well as other Arithmetics in our public schools. I design to introduce it as fast as opportunity may permit."

SAMUEL B. SMITH.

Teacher of New London Public School.

GURDON ROBINS, JR.

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THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company.

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March 23, 1838. tf1

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INSURANCE COMPANY.

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SECURED and vested in the best possible manner—offer to take risks on terms as favorable as others.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.